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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Is United American Freemasonry Desirable?

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Greetings

The custom of extending greetings at Christmas is a happy one. Through the centuries it has been an augury of good will which has brightened the prospects of millions, enabling them to face a world wherein much of greed and self-seeking has obscured the better things of life.

This year of 1938 has been one of uncertainty. The spectre of war and oppression has been all-too-evident. Countless lives have been sacrificed to man's brutish impulses; hope of happiness has been lost in many lands.

That the gentle spirit of Jesus of Nazareth whose life portrayed better than anything else the victory of love over iniquity may prevail on this anniversary of His birth is the devout wish of all professing Christians.

To the thinking man and woman, conscious of life's uncertainties, there is no happiness comparable to that bound up with Charity—in thought and act. In common with all others of good will they will extend with deeper fervor this year than ever the age-old wish for a "MERRY CHRISTMAS AND HAPPY NEW YEAR."

To its several thousand readers throughout the world THE CRAFTSMAN joins in this sentiment in the hope that through Masonic Light and all for which it stands the darkness of surrounding gloom may be dispelled and a ray of spiritual sunshine guide people into happier paths.

NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, *Editor*
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VOL. 34 DECEMBER, 1938 No. 4

EDUCATION Without doubt the present schedule of speakers and their subjects in the agenda of the current season in Massachusetts Freemasonry is the best yet. Such a wide variety of topics discussed by able men cannot fail to afford instruction and entertainment to those who have interest and foresight enough and show their appreciation by attending these lectures.

Most people dislike to be lectured to. And perhaps that word is ill-chosen by the committee on education. In truth, however, the subjects to be discussed are highly informative theses on Freemasonry and a hundred kindred subjects. They threw much light on matters about which the average Mason is ignorant.

If from obscurity the principles and purposes of the Craft can be brought to the knowledge of men, the Lodges of Instruction will have fulfilled a worthy purpose. In this endeavour, the competent committee on education under its active and able director, Hugo Tatsch, should have the support of every Mason in this Commonwealth.

REMEDY More than anything else today the world needs, to make a better democracy, the application of the golden rule.

We have seen how oppression of the weak by the strong has brought about unhappiness and misery through fear and uncertainty: economically and spiritually; so that the free exercise of God-given powers are denied to a great proportion of the human race and its progress halted.

Until through enlightenment the minds of men in high position can be made to realize that the interests of all are superior to that of a few there can be no real democracy.

An intensified effort to reach every corner of the world with the enlightening message of Christianity is in the present state of things the only salvation of the human race and its rescue from the darkness into which present nationalistic and totalitarian ideologies are plunging it.

NEEDS Chaotic break-up of accepted customs and sentiments in all groups of men, involving wars between nations, despotism, and revolutions within nations are naturally regarded as dangers to a civilization which for fifty years has been considered as an established form of orderly progress.

The conversion of statesmen, intellectuals, and the dominant classes will not in itself do all that is necessary for the salvation of democracy, which all democratic peoples believe essential to the salvage of civilization.

Rather does it rest upon securing free relations between personality and community. Attempt to subordinate personality to an effective omnipotent State by armaments or bureaucrats is one principal peril of our time.

The problem of a pacific internationalism requires for its solution two chief conditions, the economic and other constructive policies within each industrial country which shall make their trade relations obviously interdependent, and the realization of peace in positive sentiments and policies of international cooperation conducted by governments based upon an expansion and intensification of the feelings of sympathy for fellow-men. The much maligned League of Nations might well now be playing its part.

The logic of this will be evident to all men of reason and good will. Continuation in the present course is suicidal.

AFTERMATH Out of any cataclysm there inevitably arises an aftermath. Recently we saw here in New England the countryside ravaged by the "big blow" or hurricane of September 21, 1938. The scene was not a pretty one. Great swathes of stricken trees swept to destruction—mute testimony to the forces of nature.

That destruction could not be prevented. The good will which followed it, however, was touching. Neighbor sought to help neighbor. Men and women alike were thrown together in the common emergency and displayed warm hearted impulses which seemed to knit the whole diverse fabric of the community into a unit with one charitable impulse.

Why is it, then, that after the man-made catastrophe of the World War we find the whole world disturbed and restless, uneasy and suspicious, piling up the potentialities for more destruction and showing evidences of a return to barbarism? Is it not that by these very resorts to force man becomes more and more brutalized? Does he not forget, in the vile incentive to passion and prejudice engendered by war the gentler teachings of reason, and justice—the golden rule?

That's it! Force feeds on force, passion on passion! But fires burn out, and these too will burn out, leaving nothing but ashes; and the process of rebuilding a civilization which has destroyed itself must begin all over again.

Just now we have witnessed the pitiful spectacle of a strong race reverting to paganism—using the crude tactics of the bully to destroy the weak. The world rightfully shows scorn for such acts and sympathy for its victims. Inevitably, however, retribution follows violation of the laws of God; sooner or later destruction of that cruel philosophy now dominating under the masque of Nazism will follow. "The mills of the gods grind slowly, but they grind exceeding fine."

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Alfred Hampden Moorhouse, Editor and Publisher.

A Monthly Symposium

Would A United National Masonry Work to Better Advantage?

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UNITED MASONRY NEEDED

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

THESE are grave days: days of emergency. In every direction distress shows, and abroad, because of earlier distress directly traceable to the World War, we have seen built up systems of govern-



ment which have destroyed earlier ideals wherein the happiness of the individual was the paramount consideration, substituting therefor rule based on passion and prejudice, putting into effect repression of liberal institutions by means of force. The whole structure of an enlightened society is being subjected to a strain which threatens its existence.

An agency for more than 200 years functioning with its motivating mission the attainment of harmony through the inculcation of ideals based upon the Fatherhood of God and the brotherhood of man is Freemasonry.

Whatever its critics may say of it, Freemasonry has wielded a unifying force which has been of inestimable benefit to people in countries in which it was organized and functioned. Yet in some of these countries the influence of the fraternity has been construed as mysteriously sinister; a variety of crimes—mostly political—have been attributed to it. As a natural consequence during days while dictatorships flourished, the organization has been suppressed, even destroyed there.

Because "public opinion" built up by false propaganda was directed to the secret character of Freemasonry and in consequence difficult publicly to combat the odds have been against successful refutation of gross libels charged against it—and the dictators have won.

Today Freemasonry flourishes and its strength exists principally in the English-speaking and Scandinavian countries. As a part of the former the United States, operating under 49 separate sovereign jurisdictions, has that many different councils, which although actuated by common impulse yet has no single voice through which to express its purposes and policies.

There has existed in the past, among other things, a disinclination on the part of some Masons in this country to infringe upon the independence of other jurisdictions even in any small way and as well a jealousy of prerogative; and while these brethren were doubtless sincere in their convictions they have failed to note the fact that a false concept of Freemasonry

is inevitable when the "man in the street" gets a confused or contradictory view of the worthy purposes of the Craft. This is to be deplored.

No one questions the advantage and merit of unified action, and we submit that in the present world situation the proper functioning of Freemasonry is jeopardized and its labors to a certain extent curtailed or nullified by mis-conception. Authoritative information on behalf of the fraternity is eminently desirable.

How this can be secured is for the Craft itself to determine. There are conscientious scruples to be reconciled, but the main objective should be kept clearly in mind and the world properly informed of the Truth which is that Freemasonry is an agency for righteousness, that its acts and purposes are directed toward the amelioration of misery and unhappiness, and that any attempt to curtail its usefulness is inimical to the interests of mankind everywhere.

This can best be effected by a supreme or central authority speaking on behalf of all the membership rather than by the disconnected utterances of 49 individual units. The sooner such an authority is established the sooner will people universally understand just what Freemasonry is—and respect it.

NEED IS INCREASED

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee, Wis.

OUR topic this month "Would a United National Masonry Work to Better Advantage?" is extremely timely and particularly worthy of discussion in these parlous days. Our Masonic leaders



in the 49 Jurisdictions of the U. S. might well give it a place as the leading subject for careful thought, thorough discussion, and final action. Old inhibitions and time worn prejudices, however, will probably serve to forestall any such determination.

Today when Freemasonry is either banned completely or is under deep suspicion in practically all European countries except

English-speaking nations and Scandinavia; when our brethren of the Craft are being persecuted, abused, imprisoned and even killed; when piteous appeals for aid and assistance to preserve the life of widows and orphans of Masons are being frequently received; then is the time if ever when Freemasonry in this free country of ours should demonstrate the practical application of the principles and tenets of the Craft. And this

cannot be done advantageously without a Central National headquarters to correlate and stimulate the efforts of individual Masons, of lodges and of Grand Lodges.

The old arguments in favor of a national headquarters and authority need not be here reviewed, although they are as potent today as ever. Rapid developments in the Masonic picture over the world have brought out new reasons and additional argument in favor of such action. The big question now is, will the old prejudices, jealousies and fears of our Masonic leaders prevent definite action? Not only would a National Grand Lodge in the U. S. be able to aid materially in giving practical assistance to our brethren in other lands, but such a body would also be a large factor in arousing sentiment favorable to the Craft and its aims and purposes and likewise in offsetting the arguments of its enemies. Anti-Masonic arguments have always largely been born of ignorance, prejudice or fear. If there was a united authoritative voice to speak for the Craft, enlighten such ignorance, remove such prejudice and allay such fear, most of the opposition to Masonic principles and activities would die of inanition.

Such work might well be performed by a National Grand Lodge office authorized to speak and act for the two and one-half million Freemasons in the U. S.

May our Masonic leaders early appreciate the necessity for immediate action to bring about this long needed reform.

THE NECESSITY BEING RECOGNIZED

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"WOULD a United National Masonry be Able to Work to Better Advantage?" Our present question is not a new theme for these Symposiums. The importance of the question brings it up



again, as on previous occasions, in answer to an ever greater interest being manifested throughout the Craft. When discussion was first invited as to the desirability of a national body to represent the American Craft, the adventurous proponents were met by harsh criticism for their hardihood, and denounced as potential wreckers of the fraternity. But events and conditions have in this case proved

stronger than the most closely held prepossessions. The dangers to free institutions, including Masonry, have forced new inquiries. The knowledge thus gained has led many brothers of high place and widely extended influence to change or modify their formerly held opinions.

The encouraging information comes month after month, indicating an awakening Masonic consciousness to the necessity for preparation to meet the requirements of the time. A considerable body of opinion has moved far from the older contention that the Craft can deal only with the individual. It is now admitted that the informed and concerned Mason will be community minded. This implies concerted effort to bring

about reforms. We are being exhorted, even with present inadequate equipment and small opportunity for effective expression, to stand fast as men and Masons against injustices and flagrant wrongs that threaten the nation and that reach into international relationships.

But as yet the necessity for a National or General Grand Lodge, which can represent its millions of adherents and speak in the name of all, waits the full upsurge of a gathering weight of opinion. There are strong voices heard, setting forth the existing weaknesses consequent on diffused authority and the absence of a definite supreme co-ordinating agency. We have recently quoted the strong words of a Past Grand Master of Massachusetts, who found Masonry standing alone among the other great voluntary bodies of the country, having moral or spiritual purpose, without a national head, and having difficulty in making manifest its activities or exerting its full influence.

The fears expressed by representatives of the various Grand Lodges that their usefulness would be impaired and their sovereignty shorn by establishment of a superior body, have been proven groundless. These would not lose, either in prestige or in scope of authority. Like the States in the Union they would remain supreme in their own territory, to which they are now strictly limited. With a General Grand Lodge, they would follow the National government plan, holding their own sovereignty, yet uniting with others by participating in the national authority, sharing in its responsibilities and having part in the making of ultimate decisions. One has but to imagine these States seeking to exist separately, exposed to the greeds and jealousies of other nations, to form in his own mind a clear idea of Masonry in the United States, split up and confused in a maze of non-related legislation and often divergent policies, and attempting to cope with a situation affecting all.

It is a progressive movement that is thus proposed; it is in direct line with the trend of events; it would give the assurance of needed strength to the fraternity.

LITTLE TO BE GAINED

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE question proposed for consideration, "Would a united Masonry be enabled to work to better advantage?" may readily be answered in the affirmative, for there is no gainsaying the efficiency and strength that is to be found in unity. Reservations, however, force themselves into the vision of the ideality of perfect unity, if indeed such unity is attainable, followed by misgivings as to final results, and the specter of the sacrifices necessary to achieve it.



The totalitarian states of Europe have achieved unity, and have thereby gained strength and power. The sacrifice of individual liberty involved need not be mentioned. It could not be otherwise, for concentration of power and authority

is followed with mathematical certainty by restriction of individual liberty.

It may be an unwarranted exaggeration to draw a parallel between a dictatorial civil government and the establishment of a General Grand Lodge for the Masonic fraternity in the United States, which seems to be the crux of the question proposed, but the underlying principle is the same, varying only in degree.

What could a supreme governing body of the craft in this country accomplish? If it be the intention to weld the fraternity into a compact organization that will be able to exert its full strength along lines that are extraneous to its present purposes, by all means let us have one. But let us not be deceived by the sophistry that such a body would be of more than sentimental value unless it were endowed with the power and authority to compel obedience to its decrees. True, we have supreme bodies in some of the Masonic rites, but with one or two exceptions they are shorn of practically all potency and dominion. They are very pleasant organizations, and fill a certain niche of usefulness. We would not like to see them lose their entity, and would have little objection to seeing a similar one in connection with Ancient Craft Masonry. Such quasi supreme bodies, however, have a habit of seeking additional power at intervals, and sometimes are successful.

The Grand Encampment of Knights Templar is the only supreme body in the York Rite of Masonry and

is in a position to exact obedience from all Templar bodies. Such powers as Grand Commanderies possess are enjoyed by sufferance of the Grand Encampment. The latter is enabled to dictate unity of action, as in the instance of the establishment of the Educational Loan Foundation. It is a real governing body, and apparently functions satisfactorily, but there are many who are of the opinion that Templary would function to equally good advantage if it did not exist.

Authority must be vested somewhere, but the further it is removed from the individual, even in a representative form, the less consideration is given to the component units. There is a human failing that the greater the heights attained, the smaller the common people in the valley appear. The gradual concentration of Masonic authority may easily be traced—from the time when the individual Master Mason was a law unto himself, then to the lodge, the Grand Lodge, the National Grand Lodge, with possibilities of an international puissant body some day in the future.

Freemasonry in this country enjoys unity of purpose, unity of spirit, without the sacrifice of individuality or liberty of action. We fail to see how a united national Masonry would be enabled to work to better advantage. It might provide the machinery for united action in affording relief in case of great disaster, or in carrying out a specific line of humanitarian work, but these objectives can be reached through other agencies.

The Palace

By RUDYARD KIPLING

When I was a King and a Mason,
A Master proven and skilled,
I cleared me ground for a Palace
Such as a King should build.
I decreed and dug down to my levels;
Presently, under the silt,
I came on the wreck of a Palace,
Such as a King had built.

There was no worth in the fashion,
There was no wit in the plan—
Hither and thither, aimless,
The ruined footing ran—
Masonry, brute, mishandled,
But carven on every stone:
"After me cometh a Builder,
Tell him, I, too, have known."

Swift to my use in my trenches,
Where my well-planned ground-works grew,
I tumbled his quoins and his ashlar,
And cut and reset them anew.
Lime I milled of his marbles:
Burned it, slaked it, and spread,
Taking and leaving at pleasure
The gifts of the humble dead.

Yet I despised not nor gloried;
Yet, as we wrench them apart,
I read in the razed foundations
The beat of that builder's heart.
As he had risen and pleaded,
So did I understand
The form of the dream he had followed
In the face of the thing he had planned.

When I was a King and a Mason—
In the open noon of my pride,
They sent me a Word from the Darkness—
They whispered and called me aside,
They said: "The end is forbidden."
They said: "Thy use is fulfilled.
Thy Palace shall stand as that other's—
The spoil of a King who shall build."

I called my men from my trenches,
My quarries, my wharves and my sheers
All I had wrought I abandoned
To the faith of the faithless years.
Only I cut on the timber—
Only I carved on the stone:
"After me cometh a Builder,
Tell him, I, too, have known."

The Beginnings of Freemasonry in Canada

By REGINALD V. HARRIS

Past Grand Master of Masons in Nova Scotia, Past Grand Historian, etc.

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(Continued)

LODGE No. 3 (No. 67 ANCIENTS)

The second warrant accompanying the Provincial Grand Lodge warrant of 1757, was, with the exception of the place of meeting and the officers, identical in language with No. 66 (No. 2, Prov. Reg.), and was addressed to John Reen, Master; Edward Baron, S.W., and William Arlom, J.W., and the Lodge was to meet at the King's Arms, George St., Halifax.

John Reen named as Master, was acting High Sheriff or Provost Marshal in 1759, when the elections took place for the House of Assembly.

William Arlom, J.W., was probably one of those who in the following year, enlisted in the 47th Regiment, as we find his name among the members of Lodge No. 192, in that Regiment, under date Dec. 27th, 1761. Arlom became Master of Lodge No. 192 in 1763.

Thomas Turner was Ensign in the 47th, May 27th, 1760, and Adjutant in 1762. He became Master of Lodge No. 192, Dec. 27, 1762, and was elected Provincial Grand Master at Quebec in June, 1763.

Among the petitioners for the warrant were Samuel Jacobs, a German settler, who came in 1752, and carried on business as a baker; Jacob Street is named after him.

Jones Fawson, a man of some distinction as a military and naval commander. We find him a member of Lodge No. 1 Moderns, in 1779.

Paul Pritchard served with Winslow in 1755. On his discharge he kept an inn on Hollis Street near the former Post Office site. He died Aug. 20, 1768.

William Sentill was a member of this Lodge in 1760. One of his descendants residing in Halifax, possesses a square and compasses of silver, on the back of which is inscribed the name "William Sentill," and the words "Lodge No. 3, 1760." Sentill later became a member of Lodge No. 4.

In the Halifax Gazette, Dec. 13, 1764, is to be found the following advertisement:—

"The Brethren of the Honourable Fraternity of Free and Accepted Masons of Lodge Numb. III, intend to celebrate the Festival of St. John the Evangelist on the 27th instant, and to dine together at the New Pontac, the House of Brother Vanputt: any Brother willing to favour the above Brethren with his Company shall be kindly received.

N.B. Tickets to be had at the said House, to be taken out on or before the 25th instant at Five Shillings each.

Halifax, Decem. 10, 1764."

By order

JAMES CLARK, Secy.

Bro. Geo. VanPutt, who kept the New Pontac, was a Captain in the Town Regiment in 1773.

James Clark was the first secretary of the North British Society in 1768 and until 1776. He was a well-

known merchant, tallow chandler and general store-keeper.

Lodge No. 3 ceased working about 1778 or 1779. No notices of St. John's Day dinners have been found after 1769. When St. John's Lodge was formed in 1780 a number of former members signed the petition.

LODGE No. 4

Respecting Lodge No. 4, we know from the History of Freemasonry (1786) that the Hon. Charles Lawrence was its Master until his death in October 1760, and from the English records that the Hon. William Nesbitt was his Deputy Master. Their associates in public life were probably members of this Lodge.

Sometime towards the end of the year 1767, the members petitioned the Grand Lodge of England (Ancients) for an English Warrant, which was granted them as No. 155, dated March 26th, 1768, but it was many years before the members discarded the local number, No. 4. In advertisements of St. John's Day meetings, as late as 1779, No. 4 is used instead of No. 155, the old number apparently indicating to the members a distinctly longer history.

The charter of 1768 from the Grand Lodge of England "Ancients," is still preserved and constantly used by the present-day St. Andrew's Lodge No. 1. It is signed in three places by Laurence Dermott, the aggressive Grand Secretary of the "Ancients," and bears the notation "No. 4, in Halifax." It is today the oldest charter in actual use in Canada.

The General Amherst Inn designated as the place of meeting, was kept at that time by John Cody, then Master of the Lodge, and was situated at the south east corner of George and Grafton Streets; the present building may be the very building in which the Lodge met.

Cody had served in the Army under General Jeffrey Amherst, and in 1763 was foreman of masons at Halifax. He was later a founder in 1780 of St. John's Lodge No. 211, now No. 2 R.N.S. He was one of the first members of the Charitable Irish Society, in 1786. He was also a founder of the R. A. Chapter in 1781, and was elected 1st King and 1st G. W. in 1782. He was a native of Munster, in Ireland, and in religion a Roman Catholic. We find his name among those who "on behalf of themselves and others, His Majesty's natural born subjects professing the Roman Catholic religion," addressed a petition to Governor Hammond in 1783 asking for the repeal of the statute forbidding them the privilege of assembling for worship. All the petitioners were of that faith, and several were Freemasons.

The only relics of John Cody now in possession of the Lodge are two letters in his handwriting written in

1781, and addressed to John George Pyke, then W.M. of "Lodge No. 1, at Halifax," declining invitations to dine with him.

Thomas McLenan, named as S.W., was one of the founders of the North British Society in March, 1768. For a time he acted as Treasurer of that society. He is referred to in 1780 as a P.M.

John Woodin, J.W., one of the founders of Halifax in 1749, held several offices in the Lodge in later years.

Hugh Kirkham, a builder by trade, lived on Argyle Street, nearly opposite St. Paul's Hill.

John McCrea was a founder of the North British Society in 1768 and on one or two occasions the Society met at his house.

Felix McMahon was one of the original settlers of Halifax in 1749.

John Nevill whose name appears year after year in the Lodge records until after 1802, is always referred to as a P.M.

Wm. Sutherland was the proprietor of Sutherland's Coffee House on Bedford Row.

John Taylor was also one of the founders, 1768, of the North British Society. The first meeting of that society took place on March 26, 1768, at his house, at the corner of Granville and Salter Streets. He was a native of Aberdeen, and emigrated from Scotland to New York in 1760. In 1762 he came to Halifax and built the house above referred to.

On June 7th, 1768, Dr. David Wilson, Jr., of Finzean, Physician in Minden, Scotland, affiliated with The Lodge of Aberdeen No. 1, ter, Aberdeen, Scotland, giving his former lodge as "No. 4 in Halifax, Nova Scotia."

MILITARY LODGES

The two other lodges on the Provincial Register were military lodges in the 59th and 65th Regiments, but before referring to them, it is necessary to refer briefly to two other military lodges in the Province at this time.

In 1765 and 1766, there arrived in Halifax three regiments, the 14th, 29th and 59th Foot, each with a lodge in its ranks. The 29th which had previously served in garrison at Louisbourg in 1746-49, was in Ireland from 1750 to 1765, and on May 3, 1759, received a warrant No. 322 from the Grand Lodge of Ireland. On the transfer of the regiment to Halifax in 1765, detachments were sent to Fort Cumberland and Annapolis Royal.

The first Masonic lodge chartered in the 14th Regiment (now the Prince of Wales West Yorkshire Regiment), was No. 211, Irish Registry, warranted in 1750. In 1759 a second warrant, No. 58, from the Grand Lodge of England (Ancients) was chartered in the regiment. On the transfer of the regiment to Halifax from Portsmouth, Eng. in June 1766, it remained for two years, Col. Dalrymple being the commanding officer.

These lodges brought with them from Ireland a full knowledge of the Royal Arch and Knight Templar degrees, and while the record is lost, it can be confidently said that to the Masonic activities of these two lodges was due a diffusion of these two degrees among the brethren in Halifax, in the period 1765 to 1768.

In October, 1768, the 14th and 29th Regiments along with two companies of the 59th, were transferred to

Boston, the headquarters of the 59th, however, remaining in Halifax.

In December, 1768, St. Andrew's Lodge No. 82, Registry of Scotland, Boston, the Duke of York's Lodge No. 106 (Scot.) in the 64th Regiment, Lodge No. 58 (Ancients) in the 14th Regiment and Lodge No. 322 (Irish) in the 29th Regiment joined in a petition to the Grand Lodge of Scotland for a Provincial Grand Lodge warrant for Massachusetts, with Dr. Joseph Warren as Provincial Grand Master.

The next activity of these brethren in Boston was a meeting of St. Andrew's Royal Arch Lodge on August 28th, 1769, when William Davis, of Lodge No. 58, received "four steps, viz. Excellent, Super Excellent, Royal Arch and Knight Templar," the first minutes in the world of the conferring of the last mentioned degree. The officers on this occasion were all members of the lodges in the 29th and 114th Regiments. These brethren undoubtedly acquired their knowledge of the ceremonies in Ireland before their transfer to Nova Scotia. It is a curious fact, not previously commented on by any writer, that there were also present at this meeting three brethren of St. Andrew's Lodge, Boston, apparently already in possession of the R.A. and K.T. degrees.

In due time, the Prov. Grand Lodge warrant arrived and the Grand Lodge of Massachusetts was assembled for the first time, Dec. 27, 1769, when Capt. Jeremiah French and Lieut. Ponsonby Molesworth both of the 29th Regt. were elected S.G.W. and J.G.W.

At subsequent meetings in 1770, Lodge No. 58 and Lodge No. 332 were invariably represented by their officers.

On March 5, 1770, the 14th and 29th Regiments took part in the altercation or street riot on King St. (now State Street), known as the "Boston Massacre," which resulted in the trial of Captain Thos. Preston of the 29th and six soldiers for murder, all of whom were acquitted, two others being convicted of manslaughter being branded on the hand and released.

In May 1770, the 29th Regiment, probably because of the prevailing tension and excitement, was transferred to New Jersey and later to Florida, embarking for England in 1773. Returning to Quebec in 1776 it saw service in the Canadas until 1787 when it returned to England. It was again in Nova Scotia from 1802-07.

The 14th Regiment remained in Boston during 1771 and 1772, but the Lodge did not participate in Grand Lodge activities. In 1773 the Regiment was transferred to the West Indies. While at St. Augustine, Florida, in March, 1776, it was granted "a renewal of its warrant No. 58, by James Grant, provisional governor of Florida, Provincial Grand Master of the Grand Lodge (for Scotland) of the Southern District of North America."

LODGE No. 5

The 59th Regiment, (later known as the 2nd Nottinghamshire) is now the 2nd Battalion of East Lancashire Regiment.

In 1754 the Masons in the 59th obtained from the Grand Lodge of Ireland a warrant for a Masonic Lodge No. 243. This Lodge, while in Halifax from 1765 to

1774 was very active masonically and became No. 5 on the Provincial Registry.

In 1770 we find Bro. Rea, Music Master of the Regiment, exhibiting the charter of Lodge No. 243, and a list of the Master, Wardens and brethren of the Lodge, to the Massachusetts Grand Lodge, "requesting to be under the Protection and Direction of this Grand Lodge" whereupon "voted their Request be Granted they Paying the Customary dues to this Grand Lodge."

The Lodge worked under this warrant until about 1797. In 1810 the Lodge was revived under No. 219 (Irish) continuing until 1817.

LODGE No. 6

In July and August 1769 the 65th Regiment (now the 2nd Yorkshire Regiment) arrived in Halifax from Boston. While in Boston the brethren in the corps were granted a dispensation for a Lodge by the Master of St. Andrew's Lodge, Boston (Dr. Joseph Warren) who had been nominated as Provincial Grand Master, but not yet formally appointed. Later when the Grand Lodge was organized, it was declared "that the dispensation granted to the Masons in the Sixty-Fifth Regiment was unconstitutional." The Regiment meanwhile had been transferred to Halifax.

On arrival in Nova Scotia, the brethren obtained a local warrant No. 6 on the Provincial Registry, under which it worked during its stay in Halifax. In April 1774, four companies were sent to Boston, the rest of the Regiment remaining in the Province until with other regiments, it was transferred to Boston with Lord Howe's army in 1776.

THE YEAR 1769

The next record of the Provincial Grand Lodge and the lodges referred to above is to be found in the list of subscribers for the first edition of "A Candid Disquisition on the Principles and Practices of the A. & Hon. Soc. of F. & A.M." by Wellins Calcott, P.M., published in Boston in 1769. The list, found in the second edition printed in 1772, refers not only to the Provincial Grand Lodge but to the five subordinate lodges, Nos. 2, 3, 4, 5 and 6.

The list of Grand Lodge officers as given in Calcott's list, is as follows:

- R. W. & Hon. Jonathan Belcher, Esq., P.G.M.
- R. W. William Nesbitt, Esq., P.D.G.M.
- R. W. Mr. George Franchivell, P.M. & P.G.W.
- R. W. Mr. Robert Gillespie, P.G.W.
- W. Mr. Archibald Henschilwood, P.G.S.

In the list we find the names of other subscribers, each followed by the number of their Lodge, also members of the Craft belonging to military lodges in the 59th and 65th Regiments; Capt. William Spry of the Engineers, two other brethren resident at Louisbourg, and a number of others whose lodge is not indicated, among whom are:

Dr. Alexander Abercromby, an English apothecary, who came to Halifax about 1750. He died March 31, 1775, aged 48, his epitaph in St. Paul's cemetery being written in Latin by his great friend, Chief Justice Belcher.

Hon. Richard Bulkeley, later Grand Master.

James Burrows, Comptroller of Customs in 1776.

Right Hon. Lord William Campbell, Governor of

Nova Scotia 1766-73, later appointed Governor of South Carolina.

Hon. Arthur Goold, a member of the Council in 1785.

Richard Gibbons, Jr., one of the principal inhabitants in 1750, acting Attorney-General for several years, and a leading member of the Bar.

Charles Morris, Jr., who succeeded his father as surveyor-general of the Province 1781.

Hon. Henry Newton, a member of the first Legislative Assembly, 1758, and for many years Collector of Customs at Halifax. Member of Council 1761 to 1802. President 1790.

Joseph Scott, Justice Inferior Court of Common Pleas 1760.

PAUL REVERE

A tradition exists in Yarmouth, N. S., that the famous Paul Revere received his second degree there in 1760 or 1761. Revere was initiated in St. Andrew's Lodge, Boston, Sept. 4, 1760, and was raised in the same Lodge Jan. 27, 1761, but there is no record of his second degree.

The first grant for the township of Yarmouth was dated Sept. 1, 1759. Revere's name does not appear among the grantees, and the grant was not taken up. Two grants were made, dated Jan. 8, 1760, and the first settlers arrived June 9, 1761, in the shallop "Pompey" 25 tons, from Sandwich, Cape Cod, but Revere was not among these settlers, nor has any evidence so far been discovered that he was ever in Nova Scotia.

ANTHONY WAYNE

The theory that Anthony Wayne, distinguished American revolutionary leader, may have received his Masonic degrees in Nova Scotia, cannot unfortunately be supported by any known record. Born in Eastown, Pennsylvania, in 1745, he spent the year 1765-6 in Nova Scotia as a surveyor and agent for a proposed colony projected by Benjamin Franklin, Joseph Richardson and William Smith, all Freemasons. On Oct. 19th, 1766, he applied for a grant of 6000 acres at Petitecodiac, in the present Province of New Brunswick, and was superintendent of the settlement until 1767. His name, however, does not appear among the meagre records of the various lodges in Halifax at this time.

ISAIAH THOMAS

The possibility that Isaiah Thomas, printer and patriot, Grand Master of Massachusetts 1802-1805, and 1808-10, may have been initiated in Halifax while employed there in 1766-67, by Anthony Henry, printer and publisher of the "Halifax Gazette," cannot be substantiated. Neither Thomas' nor Henry's name appear in available records of the period. The former became editor of the "Gazette" but got himself into trouble with the authorities for his reference to the Stamp Act and returned to New England.

THE 64TH REGIMENT AND LODGE No. 106

In 1770, the Duke of York's Lodge No. 106 (Scot.) in the 64th Regiment arrived in Halifax, remaining there a year.

The regiment was raised prior to 1758 as the 2nd Battalion of the 11th Foot, but in 1758 was established as a separate unit, with the number 64th. The Regiment is now known as the Staffordshires.

CHAPTER VIII

FREEMASONRY IN QUEBEC

1759—1800

QUEBEC 1759

In May, 1759, the land and sea forces detailed for the capture of Quebec, began to assemble at Halifax and Louisbourg, setting sail in June for the St. Lawrence. The story of this historic siege need not be retold here. It ended with the Battle of the Plains of Abraham, when Gen. James Wolfe fell leading the Louisbourg Grenadiers.

In the victorious army and fleet were numerous Craftsmen of distinction, the majority of whom had fought at Louisbourg: Col. John Young commanding the 60th Royal Americans, appointed Prov. Grand Master over all Scottish lodges in America in 1757: Rt. Hon. Robert Ross, of the 48th Reg't, later Grand Secretary of Ireland; Lieut. Col. Richard Gridley of the Artillery; Lieut. Col. Alexander Murray, of the Louisbourg Grenadiers; Col. Edward Huntingford, of the 28th Reg't; Col. Simon Fraser, of the 78th Highlanders; Capt. Otho Hamilton, Jr., of the 40th Reg't; Capt. John Knox, of the 43rd Reg't; Miles Prentis, Provost Marshal of Wolfe's army; Admiral Lord Colville of the "Northumberland," first initiate at Halifax in 1750; Thomas Dunckerley, Master Gunner in the "Vanguard"; to mention a few of the more prominent brethren.

In the grand army were included nearly all the regiments which had taken part in the siege of Louisbourg, and at the conclusion of the siege, the city was garrisoned by a force which included the 15th, 28th, 35th, 43rd, 47th and 48th Regiments, all with Masonic lodges in their ranks.

BEGINNINGS

After the fall of the city the brethren of the several lodges met on Nov. 28, 1759, "which was as soon as convenient after the surrender of this place to His Britannic Majesty's Arms," when there were present the Master and Wardens of Lodges No. 192 in the 47th Reg't., Lodge No. 218 in the 48th Reg't., Lodge No. 245 in the 15th Reg't., Lodge in 43rd Reg't under dispensation from Lodge No. 136 in the 17th Reg't., Lodge No. 195 in the Artillery and No. 1, Louisbourg Warrant.

The record then proceeds: "it was consulted and agreed upon, as there were so many Lodges in this Garrison. That one of the brethren present of the Greatest Skill and Merritt should take upon him the Name of Grand Master from the Authority of the above Lodges until such time as a favourable opportunity should offer for obtaining a proper sanction." They thereupon organized a Provincial Grand Lodge with Lieut. John Price Guinnett of the 47th Reg't. as Provincial Grand Master; Capt. Thos. Augustus Span (or Spanner), of Lodge No. 35 (Irish) in the 28th, D.G.M.; Col. Edward Huntingford, 28th, S.G.W.; Sergt. Miles Prentis, 43rd J.G.W.; William Paxton, Lodge No. 192, 47th, Grand Secretary. With the exception of the last all these brethren have been mentioned previously.

It is probable that they took as their model the Provincial Grand Lodge of Nova Scotia organized the previous year and familiar to several brethren present.

The first Masonic lodge organized in the regiment was warranted by the Grand Lodge of Scotland in 1761, as No. 106, and known as the Duke of York's Lodge.

For some years prior to November, 1768, the regiment was in Ireland, transferring in that year to Boston, spending a short time in Halifax on the way. Reference has already been made to their cooperation with other lodges in Boston, in the formation of the Massachusetts Prov. Grand Lodge in 1768.

In 1770 after the "Boston Massacre" it was transferred to Halifax, where it remained until April, 1771, when it was again sent to Boston.

In September, 1772, we find the lodge represented in the Massachusetts Grand Lodge by its Master and Wardens, the Lodge being excused from paying any dues "till it be further considered."

THE TOWN MILITIA

As indicative of the strong bond of unity existing among the Craft in Halifax at this time, the list of officers of the Town Militia may be cited. In 1773, the officer commanding the company of cadets was the Hon. Richard Bulkeley. His officers were Lt. Col. Joseph Scott, Major Benj. Green, and Capt. Jas. Burrows, all of whom were Freemasons.

At the same time, the Town Regiment of Militia commanded by Lt. Col. Chas. Proctor had for its officers a complete roster of members of the Order: Major Malachy Salter, Captains John Butler, Richard Wenman, John Fillis, Wm. Howard South, and William Best; Capt. Lieut. Geo. VanPut; 1st Lieutenants, James Browne, John Finney, John Jones, Wm. Schwartz, George Elliott, and John Best; 2nd Lieutenants, Wm. Proctor, James Clark, J. G. Pyke, Robert Fletcher, Temple Piers, Matthew McNamara, and John Solomon; Adjutant Joseph Peters.

Although there were no lodges outside Halifax, it will be of interest to note that in the lighthouse built in 1776 by the British Government at Cape Roseway, at the entrance to Shelburne Harbor, there is a stone set in the front of the stairs on the top storey upon which is inscribed a square and compasses and the builder's name "McKenna."

NEWFOUNDLAND

Before leaving this period, it will be of interest to refer to the establishment in 1774 in St. John's, Newfoundland, of St. John's Lodge No. 186, Grand Lodge of England (Ancients). The first officers were Thomas Todridge, W.M., Thomas Murphy, S.W., and Peter Snyder, J.W. The lodge met for some years at the London Tavern. At the Union in 1813, it was re-numbered as No. 226; and in 1832 as No. 159. In the latter year, the records and regalia were destroyed by fire and the Lodge ceased to meet, though it was not erased from the English registry until 1859.

DORMANCY

The History of Freemasonry in Nova Scotia (1786) states that "the Province being in its infancy, and having to struggle with many difficulties unfavorable to the cultivation of the Arts, the Grand Warrant after the death of the Right Worshipful Brother Belcher (in 1776), lay dormant for many years, a misfortune severely felt by the Craft."

Miles Prentis, mentioned in a previous Chapter, obtained his discharge from the 43rd Reg't. after the siege and became the proprietor of the Sun Tavern. In 1775 he moved to the "Chien d'Or," the present site of the Post Office. There the "Freemasons' Tavern" became the resort of the *bonne societe* and a Masonic brethren of Quebec. Prentis identified himself with the Merchants' Lodge and St. Patrick's Lodge, Quebec.

Capt. John Knox records that on December 27th, 1759, "the anniversary (of St. John's Day) was duly observed by the several lodges of Freemasons in this Garrison."

About this time two local lodges were organized under the new Provincial Grand Lodge.

The first lodge on the Provincial Register was known as the Select or Stewards Lodge, without a number, and was formed in December, 1759, or early in 1760. In its earliest years it probably performed the functions of a Grand Stewards Lodge. A certificate issued to Lieut. James Leslie (15th Foot) of this Lodge on April 12th, 1761, shows Thos. Turner, as Master; S. McDonell, S.W., Sam'l Collier, J.W., and Thomas Heathcote, Secretary. It continued active until August, 1768, when it surrendered its warrant, jewels, etc., to Grand Lodge. On January 16, 1769, the Prov. G.M. constituted a new "Select" Lodge, to which reference will later be made.

Another certificate in the Library of the Grand Lodge of England, dated June 27, 1763, from the same lodge in favour of John Monnins, is signed by John McDougall, Master; Thos. Heathcote, S.W., Angus McDonnell, J.W., and Jno. Davison, Secy.

The second lodge, later designated as Lodge No. 1, P.R., was established at the same time and was called "Merchants' Lodge," the leading lodge of the city for many years. It was in this Lodge that James Leslie, above referred to, received his E.A. and F.C. degrees.

It was probably in this lodge that John Hancock, the first signer of the American Declaration of Independence, was made a Mason sometime between the capture of the city in September, 1759, and 1762, when he joined St. Andrew's Lodge, Boston. In later years he played a leading part in shaping the constitution of the United States, and was Governor of Massachusetts from 1780-85 and 1787-93.

THOMAS DUNCKERLEY AND LODGE NO. 254

On May 15, 1760, a few days after the Battle of Ste. Foy, the "Vanguard" which had gone to England shortly after the capitulation, arrived at Quebec, having on board a warrant No. 254 (Moderns) dated Jan. 16, 1760, in which Thos. Dunckerley was named as first Master.

History records that this celebrated Mason was the natural son of the Prince of Wales, afterwards George II, to whom he bore a striking resemblance. Entering the Navy at the age of ten, he continued in the service twenty-six years, nearly all on foreign service.

Initiated into Craft and Royal Arch Masonry at Portsmouth in 1754, he very early in his career evinced a keen interest in the Craft. He was particularly active in the Royal Arch and Knight Templar branches of Masonry. On his arrival from England in 1760 he

brought with him an "authorization to regulate Masonic affairs in Canada."

Henry Sadler in his "Life of Dunckerley" quotes a letter dated Feb. 9, 1760, written from Woolwich to the Grand Secretary of England on the state of Masonry in the colony, by Bro. John Gawler, who had served in the Royal Artillery at the Siege of Quebec. After referring to the events we have chronicled, he records that on June 24th, 1760, Col. Simon Fraser, of the 78th Fraser Highlanders was elected as Grand Master, and Thomas Augustus Spanner of the 28th Regiment as D.G.M., and that the new officers were installed by Thomas Dunckerley.

Lodge No. 254 was itself active at this time, for there is in existence a certificate granted to Edward Gray and dated Oct. 16th, 1760, signed by Thos. Dunckerley and officers of the Lodge held on the "Vanguard." Gray received the E.A. degree Oct. 2nd; the F.C. degree Oct. 9th, and the M.M. degree Oct. 16th, all in the "Vanguard" lodge.

THE PROVINCIAL ROLL 1760

A few days later, Oct. 20, 1760, the lodges at Quebec were assigned numbers on the Provincial roll and several new lodges established:

- No. 0 Select or Stewards' Lodge
- No. 1 Merchants' Lodge
- No. 2 Lodge under dispensation in the 58th Reg't
- No. 3 Lodge under dispensation in the 2nd Battalion of the 60th Royal Americans
- No. 4 Lodge No. 35 (Irish) in the 28th Regt.
- No. 5 Lodge under dispensation in the 3rd Battalion of the 60th Royal Americans
- No. 6 Under dispensation in the 78th Fraser Highlanders
- No. 7 Civil Branch of Ordnance
- No. 8 Lodge No. 205, (Irish) in the 35th Regt.
- No. 10 Officers Lodge under dispensation in 47th Regiment

Lodges No. 35 in the 28th Reg't. and No. 205 in the 35th Reg't have already been mentioned in a previous Chapter. Brief reference to the other lodges on this early roll will be of some interest.

LODGE NO. 2 IN THE 58TH REG'T

The 58th (Rutlandshire) Regiment was formerly known as Anstruther's Foot and is now the 2nd Battalion of the Northamptonshire Regiment. After its service at Louisbourg it wintered at Halifax, later taking part in the siege of Quebec and the capture of Montreal. The lodge under dispensation was kept on the Provincial roll until 1762. In 1769 the brethren in the Regiment were granted a warrant No. 466, by the Grand Lodge of Ireland and the Lodge continued until 1817.

LODGES NO.'S 3 AND 5 IN THE 60TH FOOT

The 60th Regiment was originally raised at New York and Philadelphia as the 62nd Loyal American Provincials, with the Earl of Loudon as Colonel in Chief. The first battalion was in command of Sir John St. Clair, Bt., and two of the majors were Major John Young, late Bolton's Foot, and Major Augustine Prevost, both members of the Craft.

In 1757 the Regiment was renumbered as the 60th

Royal Americans with Major John Young as Lieut.-Col. of the first of four battalions then authorized. The 1st and 4th battalions were employed at Ticonderoga. The 2nd and 3rd battalions served in Loudon's expedition in 1757, the capture of Louisbourg in 1758, of Quebec in 1759 and of Montreal in 1760.

At Louisbourg Col. Rob't Monckton then commanded the 2nd battalion, and Col. Charles Laurence, the 3rd battalion. The 3rd and 4th battalions were disbanded in England in 1763-64. This apparently disbanded both lodges.

During the period of the Prov. Grand Mastership of George Harison, New York, a warrant was issued by him dated Apr. 27, 1764, attested by Dr. Peter Middleton, D.G.M., empowering Lieut. John Christie of the 60th Regt. as Master, Sampson Fleming at S.W., and Josias Harper as J.W., "to hold a Lodge of Masons No. 1 at Detroit, under whatever name the said Master and his officers should please to distinguish it." Michigan was then part of the Province of Quebec. The Lodge was No. 448 on the English register from 1773 as "Lodge at Detroit, in Canada." In 1780 it became No. 355, in 1781, No. 356, and in 1792, No. 289. It would seem that the lodge established under dispensation at Quebec in 1760 was the same lodge that received its warrant from New York in 1764, when the 2nd Battalion was stationed there. We shall hear of this Lodge again as Zion Lodge No. 10 at Detroit in 1794.

LODGE NO. 6 IN THE 78TH FRASER HIGHLANDERS

This famous regiment was raised by Col. Simon Fraser in January, 1757, at the beginning of the Seven Years War, the first of three British regiments which bore the number. It served in the London expedition, wintered at Halifax in 1757-58, served in the second siege of Louisbourg, and in the capture of Quebec in 1759. Col. Fraser was wounded at Montmorency and again at Sillery during the defence of Quebec, April 28, 1760.

The minute book of the lodge No. 6 held in the Regiment is still in existence, and records that the first officers were Alex Leith, Master, James Thompson, S.W., and Alex Ferguson, J.W. The first meeting was held at St. Valier, two miles west of Quebec City, Oct. 22, 1760. In 1762 the Regiment was transferred to the Quebec garrison. The regiment was disbanded after the Treaty of Paris in 1763, and the men given the choice of grants of land or returning to Scotland. Many of the officers and men settled in Quebec and thus the lodge became a local civilian lodge, adopting the name St. Andrew's and continuing until 1789 and possibly later.

LODGE NO. 7, CIVIL BRANCH OF ORDNANCE

In the list of lodges on the roll in 1762 this Lodge is marked "vacant." Apparently a warrant was issued to the civilian members of the Ordnance, but the lodge was not constituted until some years later.

Lodge No. 9 also appears blank, but in this instance no explanation can be surmised from the record of 1760.

LODGE NO. 10, 47TH REG'T

This Lodge was apparently confined to the officers of the Regiment and was not identical with No. 192 Irish, previously mentioned. This latter lodge does not seem to have been given a local number while at Quebec.

The Lodge of Research at Dublin has in its archives a certificate dated at Charlebourg, near Quebec, Sept. 3, 1763, issued by Lodge No. 10, to Ensign John Webb of the 47th Regiment. It is signed by (Ensign) Thomas Turner, Master; (Lieut.) Jas. Stevenson, S.W., and (Surgeon) John Blakely, J.W. Webb later served as Lieut. in the 28th Foot.

THE PROVINCIAL GRAND LODGE

On Nov. 24, 1760, the Grand Lodge reassembled and elected officers, Capt. Spanner becoming Grand Master, and Ensign Thos. Turner of Lodge No. 10 in the 47th Regt., and formerly of Lodge No. 2, Halifax, D.G.M. The installation took place on St. John's Day, Dec. 27, 1760.

MONTREAL 1760-61

At the capture of Montreal in September, 1760, we find seven regiments with Masonic lodges in their ranks. Lodge No. 74 (Irish) 1737, in the 1st Regt. Lodge No. 136 (Irish) 1748, in the 17th Regt. Lodge No. 24 (Irish) 1734, in the 27th Regt. Lodge No. 42 (Anc.) 1755, in the 40th Regt. Lodge No. 195 (Irish) 1749 in the 42nd Regt. Lodge No. 227 (Irish) 1752 in the 46th Regt. and a lodge (said to have been under Scottish authority) in the 55th Regiment.

Whether these lodges were active while in garrison at Montreal it is impossible to say, but we find that in 1761 a civil lodge was established there possibly composed of brethren who may have received their degrees from military lodges. This lodge apparently did not come to the notice of the Quebec Grand Lodge for nearly a year, and to it reference will be made later.

THE PROVINCIAL GRAND LODGE 1761-62

On December 27th, 1761, Lieut. Milbourne West, 47th, was installed Provincial Grand Master; Ensign Angus McDonell, 2nd Battalion, 60th Royal Americans, D.G.M., Joseph Walker, S.G.M., Samuel Collier, J.G.W., and Wm. Paxton (of Lodge No. 192) Grand Secretary.

West, the son of Thomas West of Cranalagh, Co. Longford, had originally served as Ensign in Shirley's American Provincials, disbanded in 1757, and was gazetted Lieut. in the 47th in Jan. 1759.

The next meeting held Oct. 30, 1762, proved to be of great importance. At that meeting there were present the representatives of the following Lodges:

Select Lodge

Merchants' Lodge No. 1

Lodge No. 3 in the 2nd Battalion, 60th Royal Americans

Lodge No. 6 in the 78th Regt.

Lodge No. 10 Officers Lodge in the 47th Regt.

Lodge No. 11 in the Royal Artillery

Lodge No. 192 (Irish) in the 47th Regiment

(To be continued)



DECEMBER ANNIVERSARIES

James M. Varnum, one of the first judges of the U. S. Court in Northwestern Territory, was born at Dracut, Mass., December 17, 1748. In December of 1778 and 1782, he delivered St. John's Day addresses in St. John's Lodge, Providence, R. I.

John Habersham, Revolutionary officer and a member of Solomon's Lodge No. 1, Savannah, was born at "Beverly" near Savannah, Ga., December 23, 1754. He died December 17, 1799.

Col. Aaron Ogden, Governor of New Jersey (1812) and junior warden of a travelling military lodge in the New Jersey Line, according to records of the Grand Lodge of Pennsylvania, was born at Elizabethtown (now Elizabeth), N. J., December 3, 1756.

Maj. Gen. James Wilkinson, General-in-Chief of the American Army (1796-98; 1800-12) and Governor of the Louisiana Territory, affiliated with Bristol (Pa.) Lodge No. 25, December 5, 1780. His death occurred near the City of Mexico, December 28, 1825.

Edward S. Salomon, Brigadier General in the Union Army during the Civil War, and later Governor of the Territory of Washington, was grand junior warden of the Grand Lodge of Washington (1873-74). He was born in Schleswig-Holstein, Germany, December 25, 1836.

Sir Caspar P. Clarke, director of the Metropolitan Museum of Art in New York City (1905-10) and a member of Quatuor Coronati Lodge No. 2076, London, England, was born at Richmond, Ireland, Dec. 21, 1846.

Theodore E. Burton, U. S. Senator from Ohio (1905-15; 1928-29), was born at Jefferson, Ohio, December 20, 1851. He was a member of Oriental Commandery No. 12, K.T., and Al Koran Shrine Temple, both of Cleveland.

Thomas C. McRae, Governor of Arkansas (1921-25) and grand orator of the Grand Lodge of Arkansas, was born at Mt. Holly, Ark., December 21, 1851.

Ashton C. Shallenberger, Governor of Nebraska (1909-11) and member of Harlan Lodge No. 116, Alma, Neb., was born at Toulon, Ill., December 23, 1862.

Thomas M. Waller, Governor of Connecticut (1883-85), became a member of Brainard Lodge No. 102, New London, Conn., December 24, 1867.

Thomas G. McLeod, Governor of South Carolina (1923-27), was born at Lynchburg, S. C., December 17, 1868, and died at Columbia, S. C., December

11, 1932. He was a member of Bishopville (S. C.) Lodge No. 104.

Alexander Herrmann, noted magician known as "Herrmann the Great," died December 17, 1896, while travelling from Rochester, N. Y., to Bradford, Pa., and was buried with Masonic ceremonies in Woodlawn Cemetery near New York City.

Dr. Jose Rizal, Filipino patriot and martyr, died December 30, 1896, on the field of Bagumbayan, Manila, P. I. An ardent Freemason, he had visited lodges in Spain, Paris and Hongkong.

LIVING BRETHREN

Frank White, former U. S. Treasurer (1921-28), and prior to that Governor of North Dakota, was born at Stillman Valley, Ill., December 12, 1856, and is Past Grand Commander of Knights Templar of North Dakota.

Ellwood P. Morey, former Deputy in the District of Columbia of the Mother Supreme Council, was born in Pueblo County, Ohio, December 14, 1863.

Louis L. Emerson, former Grand Master of Illinois and Governor of that State (1929-33), was born at Albion, Ill., December 27, 1863, and became a Mason in Mt. Vernon (Ill.) Lodge No. 31, December 8, 1890. He is an active member of the Northern Supreme Council.

Frank F. Merriam, Governor of California, was born at Hopkinton, Iowa, December 22, 1865, and became a member of Ben Ali Shrine Temple, December 4, 1937.

Bainbridge Colby, Secretary of State in the Wilson Cabinet, and member of Kane Lodge No. 454, New York City, was born at St. Louis, Mo., December 22, 1869.

Ed. Jackson, former Governor of Indiana, and a member of Murat Shrine Temple, Indianapolis, was born in Howard County, Ind., December 27, 1873.

Harry W. Nice, Governor of Maryland, and a member of the Scottish Rite at Baltimore, was born in Washington, D. C., December 5, 1877.

Stanley F. Reed, Associate Justice of U. S. Supreme Court, and a member of Maysville (Ky.) Lodge No. 52, was born in Mason County, Ky., December 31, 1884.

The Eighth Duke of Atholl was passed and raised under special dispensation in Lodge St. John No. 14, Dunkeld, Scotland, December 23, 1892, becoming master four years later.

Irving Bacheller, celebrated author and editor, was raised in Kane Lodge No. 454,

New York City, December 5, 1899.

Flem D. Sampson, former Governor of Kentucky, was made a Mason in Mountain Lodge No. 187, Barbourville, Ky., December 8, 1900.

William G. Conley, former Governor of West Virginia, became a Mason in Preston Lodge No. 90, Kingwood, W. Va., December 7, 1903.

Theodore Christianson, former U. S. Congressman from Minnesota, received the 32nd degree at Minneapolis, December 19, 1925.

Sydney A. White was appointed grand secretary of the United Grand Lodge of England, December 1, 1937.

SHRINE MOSQUE DEDICATED

More than 7,000 members of the Mystic Shrine assembled in Peoria, Ill., October 14th, and participated in the dedication of the new Shrine Mosque of that city and the fall ceremonial of Mohammed Temple. All the five Shrine Temples in the State, Kaaba, of Davenport, Iowa, and Moolar, of St. Louis, Mo., sent large delegations, and were also represented by their uniformed units, bands and officers, which made a colorful pageant of nobility in the street parade.

Following the banquet in the new Mohammed Mosque, Andrew A. D. Rahn, Imperial Potentate, from Minneapolis, addressed the vast crowd briefly, and later renewed the ceremonial of inducting 75 candidates into the mysteries of Shrine-dom.

CANADIAN KNIGHTS ENTERTAINED

The Masonic Temple, Duluth, Minn., was the scene of a beautifully executed ceremonial on October 22, 1938, when the members of Rhodes Preceptory No. 23, of Port Arthur, Ontario, were the guests of Duluth Commandery at a special meeting of that Commandery, and presented the Consecration Order of the Temple in accordance with the Canadian ritual.

The ceremonial followed a banquet, which was attended by Knights from St. Paul, Minn.; Winnipeg, Man.; Fort Frances, Ont.; International Falls, Minn.; Port Arthur, Ont.; Fort William, Ont., and points in Iowa.

Walter C. Merkert, of the Duluth Commandery, gave a toast to King George VI, of Great Britain, and in response George Blanchard, member of Rhodes Preceptory, toasted the President of the United States. The principal ad-

dress was made by Gerhard Bundlie, of St. Paul, Minn., who spoke on the subject, "Masonry's Highlights," to which Robert Jamieson, of Rhodes Preceptory, responded.

A feature of the occasion was the presentation of a Canadian silk flag to the Duluth Commandery by the Rhodes Preceptory as a symbol of the cordial relations existing between members of the Masonic Fraternity of Canada and the United States. The acceptance speech was made by Hans J. Wolner, Prelate.

WISCONSIN

In his October message, published in *The Official Bulletin* recently established by the Grand Lodge of Wisconsin, the grand master, Clarence Hill, urged that each issue of the *Bulletin* be read not only by the officers of the several lodges of the jurisdiction, but by other members of the lodges. He also suggested that parts of the contents be discussed so that the members could become better acquainted with the work of grand lodge.

"Nothing," he said, "is of more importance than the instruction in the Esoteric work of the Order." He added that this subject was discussed on August 27, at a conference of Grand Lodge officers, and it was decided to start a new method which, it was thought, would increase lodge attendance.

The plan is to hold meetings of the members of four or five lodges at convenient centers throughout the State who will participate in the study and discussion of subjects pertaining to the teachings of Masonry. In some cases the meetings will probably take the form of panel discussions with the grand lecturer presiding, and officers of the lodges assisting.

Notification of the place of meetings and the subjects to be presented will be made by the grand secretary.

WASHINGTON RECTOR NOT LURED BY BISHOPRIC OFFERS

The Rev. Oliver J. Hart, D.D., rector of Washington's Church of the Presidents—St. John's Episcopal Church—situated at Lafayette Square across from the White House on 16th Street, has declined three times in the past sixteen months to become a Bishop.

When asked why he declined to give up the rectorate of St. John's, Doctor Hart said: "I like it here. I am sure I do my best work as the pastor of a congregation. And I have an interesting parish."

The historic old church was reconditioned some eighteen years ago by the late Judge John Barton Payne, in memory of his wife. President Roosevelt and his cabinet went there for prayer service on inauguration morning in 1937. St. John's was the place of worship of eight presidents—Madison, Monroe, Van Buren, William Henry Harrison, Tyler, Taylor, Buchanan and Arthur.

The three bishoprics, declined by him, were offers from the Diocese in Central New York, in September of that year, and (although he tried to prevent it) his recent election to the Diocese of Delaware. This he declined to accept.

At the age of 32, Dr. Hart, who is now 46 years old, was seriously considered for the Florida Diocese, but he urged that his name not be placed in nomination, protesting that he was "much too young."

Doctor Hart, who himself is a Mason, is one of several brothers, two of whom have been prominent in the Freemasonry of South Carolina. O. Frank Hart, 32d., K.C.C.H., is Past Grand Master of the Grand Lodge of South Carolina, and present grand secretary. Joseph E. Hart is past grand master.

On the occasion of the 200th Annual Session of the Grand Lodge of South Carolina, Dr. Oliver J. Hart conducted the religious services held on the evening of April 5, 1937. He took for his subject on that occasion, "Masonic Foundations and the Nation's Welfare." In the course of his remarks he stated that the great moral and religious principles advocated by Masonry and believed in by Masons are those on which our government is founded, and held that Masonry has the opportunity to make a constructive contribution of great value by applying those principles to present-day problems and conditions.

MASONS

A recent compilation shows that there are about 4,000,000 Freemasons in active membership in grand lodges throughout the world. Of these 3,600,000 belong to the British Commonwealth and the United States, the remaining 400,000 to Europe, Asia, South America, and Africa.

COMMENDABLE THRIFT

It is reported that followers of the Amish faith in Ohio, Pennsylvania, and elsewhere, known as the Mennonite sect, do all they can to avoid "unearned" money which the government continues to force upon them for hogs, wheat, corn, and potatoes they did not raise and modern school buildings they do not want. They refuse to accept AAA checks on the ground that the money was not worked for and therefore "corrupt," according to their stern religion. Moreover, they hold it is not right to deprive the country's taxpayers of their money for gifts to others, many of whom they consider to be less able to pay taxes than themselves.

When a Department of Agriculture agent told Robert M. Troyer, of Millersburg, Ohio, that he was entitled to \$350 for not raising hogs, Troyer said: "I am not entitled to any money that must come from the pocket of a taxpayer less able to pay than I."

In Pennsylvania a community of Mennonites had considerable difficulty in trying to avoid government checks to the amount of \$56,600 for the construction of a fine consolidated school building. They would not agree to a plan to displace their eleven little one-room schoolhouses scattered over the community with such a costly building, part of the construction of which was to be paid from taxes paid by others.

Horried at such modernism in school building and reckless spending of other people's money for them by the government, a committee of Mennonites of Lancaster County, Pa., while other communities were scrambling for their share of public money, hid themselves to Washington to insist that the government not help them. They also held to the same scruples when oil prospectors offered them money for oil under their farms. The money for such oil was too easy, hence "unearned and corrupt."

So frugal, so industrious, and thus prosperous themselves in the face of low prices for their farm products, they had difficulty in understanding that people were actually hungry. Convinced that such was true, their religion, which teaches that one should not allow his fellow man to starve, motivated fifteen Ohio Amish families in 1930 to send enough food to feed 200 families in Cleveland.—*Scottish Rite Bulletin*.

DELAYED RECOGNITION

William H. Donnell, who was raised in Bedford Lodge No. 574, of Brooklyn, N. Y., in 1869, 69 years ago, was given a pleasant surprise on September 17, 1938. Robert S. Waters, master of that lodge, together with District Deputy Rutherford S. Moorhead and I. King, went to the home of their venerable brother at Upper Montclair, N. J., and rather tardily presented him a fifty-year service medal. Mr. Donnell was secretary of his lodge from 1870 to 1893.

HONORED BY GRAND LODGE

Charles Rieckel, of Cynthia, Ky., celebrated his 103rd birthday October 27, 1938. He came to this country from Germany at the age of nineteen, and was made a Master Mason in St. Andrews Lodge No. 18, F.&A.M., September 4, 1867.

Seventy-one years a Mason, Mr. Rieckel became a Knight Templar on May 4, 1872, in Cynthia Commandery No. 16, and is a past eminent commander of that commandery.

As a mark of respect, the Grand Lodge of Kentucky at its 1938 annual meeting passed resolutions congratulating and felicitating him on attaining his 103rd birthday. The resolution was presented by Hanson Peterson, a past grand master of the Grand Lodge of Kentucky, and a past master of St. Andrews Lodge No. 18.

AN INTERESTING OCCASION

In the presence of Grand Masters of the Grand Councils of Ohio, Pennsylvania, Florida, Minnesota, Illinois, Indiana, Maryland, New York and District of Columbia; Grand Officers representing the Grand Councils of New Jersey, Mississippi, Tennessee, South Carolina, Kentucky, Georgia, and Masons from six other states, the Grand Council of Royal and Select Masters in North Carolina unveiled and dedicated on July 11th a most unique Masonic Marker containing more than 475 stones sent in from the shrines of many lands by Freemasons of the Americas, Europe, Asia, Africa, Australia and Isles of the Seas. This mammoth Marker is erected near the Black Camp Gap entrance to the Great Smoky Mountains National Park about seventeen miles from Waynesville at the spot of the Memorial Deposit of July 5, 1937 by the Grand Council of North Carolina and was dedicated to Universal Benevolence, Peace, and as "A symbol of the eternal flame, which, burning in the depths of our hearts forms the stones for the Brotherly Temple of Mankind"; the dedicatory program being as follows:

Brief announcement by W. R. Smith, Grand Recorder. Unveiling by T. Troy Wyche, Past Grand Master of Grand Council of North Carolina and founder of movement to build the Marker. Pouring of Masonic elements of consecration by T. Troy Wyche, P. G. M. for the Grand Council; J. Ray Shute II, Grand High Priest of Royal Arch Masons in N. C.; Chas. B. Newcomb, Grand Commander of Knights Templar of N. C.; John H. Cowles, 33, Sovereign Grand Commander of the Supreme Council, Scottish Rite, Southern Jurisdiction of U. S. A. Prayer by Dr. Joseph L. Peacock, Grand Chaplain. Oration by Thos. J. Harkins, Asheville, N. C., S. G. I. G. for N. C., Supreme Council of Scottish Rite, and Senior Grand Warden of Grand Lodge of North Carolina, A. F. & A. M. Roll of those stones placed in memory of deceased Brethren—placing of wreath—taps.

Other fraternal features of the three-day program of the special summer assembly and Cryptic outing sponsored by the Grand Council of Royal and Select Masters in North Carolina included the conferring of the Cryptic degrees under the ritual of three grand jurisdictions, Ohio, Maryland and Pennsylvania, the opportunity to witness this comparison furnishing pleasure to the assembled companions. On Monday, July 11th, the Royal Master was conferred upon a class of three, first by the grand officers of Pennsylvania with M:I: John H. O'Neil, Grand Master in the East, followed by Concordia Council of Baltimore, Maryland, with M:I: J. E. Collins, Grand Master in the East. Tuesday's program included the conferring of the Select Master upon the same class by Forest

City Council of Cleveland, Ohio, under the supervision of M:I: John C. Thompson, Grand Master; and later on in the day after luncheon had been served atop of Mount Pisgah the Select Master was again conferred under the Maryland ritual by Concordia Council of Baltimore in a secluded spot on Pisgah amid an altar and arches of native stones, the spot having only one approach by a path through the dense forest which was duly tiled; a rare experience, long to be remembered.

The dramatic degree of Thrice Illustrious Master which is conferred under the authority of the Grand Council of North Carolina only upon Masters or Past Masters of Councils of Royal and Select Masters was conferred Monday night upon a class of fifty-six, while on another floor of the Masonic Temple the Master Mason degree was conferred by the West Gate Club for the benefit of visiting companions and brethren. A different mountain trip was featured each of the three days including pilgrimages to the Great Smoky Mountains National Park, the Pisgah National Forest, and the Nantahala National Forest, the latter being filled with gorges and beautiful water falls.

NEW DENVER TEMPLE

Harmony Lodge No. 61, Denver, Col., dedicated its new temple on the evening of September 2, 1938, in the presence of a goodly number of brethren, including many distinguished members of the fraternity.

Granted a charter September 17, 1884, and duly constituted October 3, of that year, Harmony changed its meeting place seven times in 21 years. During the past 27 years, from October 2, 1911, it has occupied Woodman Hall in West Denver.

On February 7, 1916, its master, Henry P. Wilson, appointed a committee of seven members to "accumulate funds and build a Temple for Harmony Lodge." Faithful and diligent to their task, the committee labored since then with results rarely attained in structure, appointments and furnishings for a single lodge.

Of cream brick, the two-story building contains a rotunda with terrazzo floor in bright colors, with Square and Compasses inlaid in white, decorated with special lighting fixtures, a large round mirror and a terra cotta bench; a compact kitchen with the latest modern equipment; and a dining and dancing room, 60 by 40 feet, all on the first floor.

The second floor, designed in mastic tile, contains the master's and library room, fitted with tables, a radio, chairs and other accommodations, making it serviceable for committee and other activities; a commodious corridor, along which are located six large paraphernalia rooms. Between these rooms is located a

cloak room. At the end of the corridor is a preparation room with a waiting room and tyler's room arranged for quick and efficient handling of groups. Adjoining these accommodations is the lodge room with a balcony, containing service rooms and space for the musicians, and the lodge stereopticon.

The end walls and cross beams of the lodge room are painted in robin's egg blue, while the side walls are yellow ivory. Two draperies in royal blue are suspended behind the master's station, with a rich dark red drapery closing off the musicians' balcony.

The floor of the lodge room is of mastic tile in brown tones, with the center of mosaic pavement of lighter colored tiles. The room has a permanent seating capacity of 136 seats, and in addition there have been provided 100 cushioned folding chairs especially for this floor. The lodge room is lighted by specially designed Masonic lights of a similar nature as the dining room, which can be dimmed to add beauty and solemnity to the work.

TO HAVE NEW HEADQUARTERS

The Grand Lodge of Mark Masons, of England and Wales and the Dominions and Dependencies of the British Crown, which in 1930 launched plans for new headquarters, have thus far raised £106,000 towards the project. The goal is £140,000, leaving the further sum of £34,000 to obtain before the present Old Mark Masons' Hall will be razed and the new structure commenced. It is expected that work on the undertaking will begin early in 1939.

A leaf could well be taken from the book of English Masonic practice by the American Masons in the building of their temples. The English Masons are always sure that the money for their building designs is forthcoming before they start to build, thus they are rarely ever in debt for their projects.

FATHER AND SON TAKE DEGREES

A father, aged 70, and his son, aged 21, took the Masonic degrees in Gnemeth Lodge No. 577, West Des Moines, Iowa, on the same night.

The father, John Simmons, Jr., received the degrees first, unknown to the son, John Simmons, Jr., and had the pleasure of witnessing the latter's initiation, much to the son's surprise. It appears that when the father learned that his son had petitioned the lodge, he also decided to petition, and, without the son's knowledge, the father's petition was balloted upon and accepted along with that of the son.

The son, who has been prominent in DeMolay work, is entering Freemasonry with the same enthusiasm that motivated him in the Order of DeMolay.

December, 1938]

GRAND LODGE OF CZECHOSLOVAKIA DISSOLVED VOUNTARILY

Direct and reliable information received from France confirms press dispatches to the effect that the two grand lodges of Freemasonry in Czechoslovakia have voluntarily dissolved. The two grand lodges were the Grand Lodge "Lessing zu den Drei Ringen" (Lessing of the Three Rings), which used the German language in its work, and the National Grand Lodge, which used the Czechoslovak tongue.

Self-immolation was agreed upon by the officers of the two grand lodges, in consultation with each other, on the grounds that they did not want to be the cause of friction which might arise between the governments of Germany and Czechoslovakia over the opposition of the Nazis to Freemasonry. This action runs parallel with reasons given by President Benes for his resignation: Different circumstances than had previously obtained; the utmost desire that peace and quiet would prevail and a feeling that democracy and Masonry would remain in their hearts with hopes for the future.

MASONIC WRITER PASSES

With the passing on July 26, of W. Bro. W. England, of Auckland, New Zealand, the international Craft has lost a most unique character, a thoroughly "humane" Mason, and one who was more widely informed upon things Masonic than almost any other student. During his life he had traveled extensively, and from his homeland in England to his final settlement in New Zealand, visited many strange lands. Being a very close observer, he was a most delightful conversationalist and writer. During the mining days in Colorado, of the late eighties and early nineties, he spent considerable time in Denver and vicinity, and his word-pictures of that experience were more than interesting of the hardships and vicissitudes endured.

CONTINUE MENTAL

HYGIENE WORK

At the recent session of the Supreme Council, 33d., for the Northern Masonic Jurisdiction, held at Columbus, Ohio, an additional sum of \$45,000 was voted for continuation of the research work in mental hygiene, or dementia praecox, and \$10,000 for New England flood relief.

Quite a bit of research has been made for the purpose of compiling a digest of all decisions, legislative measures and ritual changes made since the union of the two Supreme Councils in the Northern Jurisdiction was effected in 1867. Plans for rewarding members for unusual distinctive Masonic service were adopted at this meeting. An award to be known as the Gourgas Medal will be given to those whom the Supreme Council or the grand commander believe are deserving of it.

Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE

BATH, MAINE, DECEMBER 15, 1938.

Most Eminent and Dear Frater:

For the approaching Christmas Observance, your committee presents the following sentiment:

To Mark Norris, Grand Master:

Once again, there comes to men the joyous message of the Nativity. Again is resounding the seraphic melody: "Glory to God in the highest, and on earth peace among men in whom He is well pleased." Again is told the story of the Blessed Emanuel, the Prince of Peace, come with His thrilling message of the Fatherhood of God and the Brotherhood of Man. The Templar hosts, enlisted under the banner of His Cross, salute you on this glorious day. May the Christmas joys, and its peace, come with new and precious meaning to you and yours. May your knightly service to Templary be blest of the Great Captain of our Salvation to the continued welfare of our Order and the well-being of our fellowmen.

The nations of the earth are far from a realization of the great significance of His advent. Into a world seething with racial and national animosities; into a changing order of social life marked with wide discontent and dissatisfaction; into economic, industrial and commercial conditions where unrest and strife prevail often, comes again this message of Him who was born on Christmas. Born to save men and nations from their own greed and avarice, and who, by His own exemplary life, shows all peoples the way "to do unto others as they would that others should do unto them."

To His cause, as Knights Templar, we pledge our fealty anew this Christmas-tide, as we follow you, Most Eminent Sir, in the effort to bring in the time when the reign of the Blessed Emanuel shall become universal and eternal; when the Fatherhood of God and the Brotherhood of Man shall become most precious and abiding realities to all men and nations.

To which the Grand Master responds:

The anniversary of Our Lord's nativity should call to mind the example of righteous living He left for our finite imitation.

He was obedient to His earthly parents, to the laws of His Country, and to those of His Heavenly Father. He was diligent in what He had to do, always mindful of "His Father's" business, always working for others and teaching them the greatest rule for human conduct, "Do unto others as ye would that others should do unto you," and the greatest prayer human lips can utter to the throne of the Infinite, the call to "Our Father who art in the Heavens."

He was steadfast in temptation. Alone, unknown, just starting on His mission, in the uncertainty of an untried strength, racked by the pangs of hunger and tempted by the lust of gold and glory, calmly He put away the would be tempter, with the words, "Get thee hence, it is written Thou shalt not tempt."

He was physically courageous. No threat of danger or of death could turn Him from the path which He would pursue. He died following that path.

He entertained no ill will against any. He was merciful and forgiving. He said to the erring woman who knelt at His feet: "Neither do I condemn thee. Go sin no more," and prayed for those who slew Him, "Father, forgive them, they know not what they do." Always He exemplified those qualities of heart and mind and conduct before which Humanity should ever bow, and as He hung upon the Cross and His last sigh was breathed upon the darkened air of Judea, His enemies unconsciously spoke His highest eulogy when they said, "He saved others, Himself he could not save." By that service to others He had glorified Himself.

In these days, when the material, mental and moral world is in a state of flux, when the standards of correct living He taught and exemplified are ridiculed and denied, it behooves all who believe in Him and His teachings and example to present a "United Front" to all who would destroy those standards.

He was a true Knight. "He died Full Knightly with His armour on." None may do better than to follow His example.

To Grand Commanders, and Commanders of Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment:

The foregoing toast to the Most Eminent Grand Master and his response thereto are transmitted to you with request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction to join in the sentiments expressed, on Sunday, December 25, 1938, at some convenient hour, preferably at noon, Eastern Standard Time (equivalent to 5:00 P. M. Greenwich).

Courteously and fraternally yours,

DAVID LOGAN WILSON, P. G. C.,
Committee on Christmas Observance.

Address of the Grand Master:

MARK NORRIS

1107 Peoples National Bank Bldg., Grand Rapids, Michigan

Hawaiian	Standard Time 165°	W. 6 A. M.	Central	Standard Time 90°	W. 11 A. M.
Alaska	Standard Time 135°	W. 8 A. M.	Greenwich	Standard Time 0°	W. 5 P. M.
Pacific	Standard Time 120°	W. 9 A. M.	Philippine	Standard Time 120°	E. 1 A. M.
Mountain	Standard Time 105°	W. 10 A. M.			December 26.

GRAND COMMANDERY OF KNIGHTS TEMPLARS

AND THE APPENDANT ORDERS OF
MASSACHUSETTS AND RHODE ISLAND

To the Commanders, Officers and Sir Knights of the Commanderies in the Grand Jurisdiction of Massachusetts and Rhode Island:

It is with pleasure I acknowledge the Christmas Greetings of our Grand Master, Most Eminent Sir Knight Mark Norris. In this jurisdiction we remember his visit with us at our Annual Conclave and recall his gracious presence and challenging message. This makes it doubly pleasant for me to extend to him our sincere good wishes for his health and happiness and to express the hope that the Christmas Season will, through his effort, promote a deeper interest in Christian Knighthood.

In the world at large and in our country there is so much confusion, unrest, indifference and persecution it would seem as if it was an opportunity for all Knights Templar to put a new and holier meaning to this anniversary: to reconsecrate themselves to nobler and more

generous citizenship; to put a higher value on human life; praying, striving and working for a realization of the full meaning of brotherhood in the spirit of Him whose words and example mean so much in Templary.

I extend to our Grand Master our Knightly Christmas Greetings, pledging to him the loyalty of the Sir Knights of Massachusetts and Rhode Island.

To the Sir Knights of this jurisdiction and their families I send my best wishes for a happy Christmas and a prosperous New Year.

It is my wish that every Commandery and all visiting Sir Knights will gather at the local asylum at 12 o'clock noon on Christmas day and honor our Grand Master and Templary by showing their loyalty and devotion to the ideals of Christian Knighthood. Let none fail in this, that it may be a feast of consecration to God and country.

Courteously and cordially,

HARRISON HYSLOP,
Grand Commander.

ALFRED M. GLOSSBRENNER DEAD

Alfred Morton Glossbrenner, prominent in the printing business, civic and club affairs of Indianapolis, Ind., and an active member of the Supreme Council, Scottish Rite, for the Northern Masonic Jurisdiction, passed away suddenly and unexpectedly in that city on November 13, 1938.

Born in Jeffersonville, Ind., August 15, 1869, he received his education in the public schools, after which he attended the Grander Business College of his home city. He started as a newsboy and then was a cash boy in a department store, after which he went with the Levy Printing Company, in which business he was engaged for 50 years.

Mr. Glossbrenner became a Master Mason in Logan Lodge No. 572, Indianapolis, November 9, 1891, at the age of 22, Prince of the Royal Secret, Ancient and Accepted Scottish Rite in Indianapolis, December 8, 1892, and in June, 1895, was knighted in Roper Commandery No. 1, in that city.

He was coroneted September 27, 1933, and on the following day crowned an active member in the Supreme Council.

He is survived by his widow, Mrs. Minnie Glossbrenner, three sons, and seven grandchildren.

Funeral services were held in the Scottish Rite Cathedral in Indianapolis on the afternoon of November 16, 1938.

SWINBURNE AND

HIS GRANDFATHER

Algernon Charles Swinburne, renowned English poet, received much of his inspiration and background for his work from the library and works of art of his grandfather, Sir John Edward Swinburne, the sixth baronet of that line.

Although Sir John, who was born in France in 1762, had a house in Grosvenor Place, London, and one at Ventnor in the Isle of Wight, he lived much of the time at Swinburne Castle, Capheaton-Barrasford. It was at Capheaton where his grandson spent many hours in a library said to have been the finest in England, and superior in its collection of 18th Century French literature.

From a Masonic standpoint, the grandfather is of more interest than his poet-grandson, for he was Provincial Grand Master of the Provincial Grand Lodge of

Northumberland from 1807 to 1824. Possessed of Masonic zeal and a literary and scientific turn of mind, Sir John Swinburne was an outstanding leader in the Craft for more than fifty years.

Sir John Swinburne was of a Roman Catholic family. The name of the first baronet of that line, who died in 1706, is listed among the Roman Catholic non-conformists in Northumberland. Castle Capheaton, or Capheaton Hall as it is also known, contained many hiding places frequented by Catholic priests. Sir John broke early with that faith and became a patron of the most progressive thought of England. He died suddenly in his 99th year. Members of the Masonic fraternity and the Newcastle Society, of which he was the first president, had been looking forward to the 6th of March, 1861, then only a few months distant, when they were to have visited him in a body on his ninety-ninth birthday.

"GO TO CHURCH"

Dana B. Hellings, Grand Master of the Grand Lodge, F.&A.M., of New York, has designated November 6, 1938, as "Go-to-Church" Sunday, and November 4, 1938, as the date on which Jewish members of the fraternity are to attend synagogues. Stating that this was a long established custom, the grand master reminded the Craft that the original idea was not to turn churches and synagogues into Masonic lodges, but to have Masons "go to church." He said there was a two-fold purpose for this observance: "(a) to show that Freemasonry supported the Church, and (b) to afford Masons spiritual and religious inspiration."

"This purpose," he emphasized, "is not accomplished when churches and synagogues become forums for Masonic speeches, of which there are already an abundance at lodge communications and Masonic banquets."

Pursuant to carrying out the purpose of going to church the grand master said that "Masons who are laymen should avoid occupying pulpits themselves." that "Ministers and rabbis should be urged to conduct religious services in such a manner and with such content as they deem best, having the original idea in mind."

Concluding he urged the brethren to

attend the services. He recalled that those who were present in New York City in May 5, 1937, at the dinner which was a part of the two hundredth anniversary celebration of the founding of Freemasonry in New York, will never forget the speech of the Rev. Joseph Fort Newton, who drew a vivid picture of present-day atheism, organized, militant and triumphant over vast areas of the world, and contrasted with it the foundation stone of Freemasonry, namely, Faith in God, without which our institution will not endure. As he brought his address to a close, Dr. Newton exclaimed to his Masonic brothers, with indescribable fervor, words which should never be forgotten: "We must take sides, brethren! We must stand up and be counted!"

STATEMENT BY GRAND MASTER, GRAND LODGE OF ENGLAND

Representations concerning present political activities on the continent of Europe in relation to Freemasonry, which distort or obscure its true objects, were clarified in a recent statement by the Duke of Connaught, Grand Master of the United Grand Lodge of England.

The statement followed a conference held in London on June 20, 1938, by responsible officials of the three Grand Lodges of the British Isles: England, Scotland and Ireland. Authorized by the Grand Master of the Grand Lodge of England, the Grand Secretary of that Grand Lodge issued the statement for the information of the Craft that it may be again reminded of the ancient position of the Grand Lodge with respect to matters set forth.

The statement calls attention to the practices of the United Grand Lodge of England, since it came into existence as an organized body in 1717, to make known the aims of Freemasonry and to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord. It emphasizes the fact that the lodge is non-political and that it has always refused to express any opinion on questions of domestic or foreign policy, although reserving to each individual the right of his own opinion on such matters.

After stressing that "a belief in the Supreme Being" is essential for membership in the fraternity, the statement declares:—

"Everyone who enters Freemasonry is at the outset strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any State in which he resides, or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.

"While English Freemasonry thus in-

culcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.

"The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic State policy, either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.

"The Grand Lodge is aware that there do exist bodies styling themselves Freemasons which do not adhere to these principles, and while that attitude exists the Grand Lodge of England refuses absolutely to have any relations with such bodies or to regard them as Freemasons."

Concluding the statement he says:—"These principles must be accepted and practiced wholeheartedly and in their entirety by those who desire to be recognized as Freemasons by the United Grand Lodge of England."

In commenting on the message of the Grand Master, *The Times* of London said:—

"This declaration should help the public to estimate at their true value the fantastic statements sometimes made in print or in conversation by people who wish to appear to be well informed and gravely assert that the respectability of the Craft is a mere pretense and that its rulers are dangerous men intent on the furtherance of a sinister policy regardless of any injury which it might cause to honest folk. Its rulers may be accused, according to the fancy of the informant of such confidences, of being Rationalists, 'learned Elders of Zion,' Jesuits, Communists, or Fascists. Fortunately, however, there is no secret as to the identity of the rulers of the Craft in this country nor any mystery as to the nature of their policy. Others besides Freemasons will know that the Duke of Connaught has presided over the destinies of the Craft since 1901 and that the King himself, since his accession to the Throne, has shown his interest in Freemasonry by attending a special meeting of Grand Lodge at the Royal Albert Hall and by accepting the office of Past Grand Master."

HONOR THEIR FIRST CLASS

The Scottish Rite Bodies at Reno, Nevada, organized in 1901, will observe the Feast of Tishri in the Masonic Temple in that city, October 19, 1938. On this

occasion a reception and home-coming will be given the surviving members of the first class to receive the Scottish Rite degrees in Reno.

Five members of that class of 28 are now living. They are: Andrew Nelson, sheep-raiser; Horace Porter, building superintendent of a junior high school; Frank H. Norcross, federal judge of Reno; Fred Stephens, retired farmer of Sparks, Nev.; and Harold Plummer, of Alameda, Cal.

Dinner will be served at 6:30 p.m., at the Temple, with V. C. Kester, venerable master, presiding. E. Otis Vaughn, a member of the latest class, will give the address of welcome to the surviving members of the first class.

The history of Scottish Rite Masonry of Nevada dates back 71 years, when the first body, known as Pythagoras Lodge of Perfection No. 1, was instituted at Virginia City, September 21, 1867. At that time Mt. Olivet Chapter, Rose Croix, was also organized.

Mr. Silas E. Ross, of Reno, is Deputy in Nevada of the Supreme Council, and will be among the distinguished guests of the evening.

"JUDGE NOT!"

To its four unique lodge room Masonic plays, which require no stage, no costumes, no scenery, and no expense to put on, the Masonic Service Association has just added a fifth—"Judge Not!"

Written by W. Brother Carl H. Claudy, executive secretary of the association, these plays are gifts to the fraternity. The association asks no production fee, the author no royalty. Any lodge or grand lodge may use any of the plays, the only condition being that they be put on only before Master Masons and behind tiled doors, and that, if an admission fee is charged, the proceeds be devoted to a charitable or Masonic purpose.

"Judge Not!" unlike its predecessors, is not a "tear jerker." It is gripping drama, with as powerful a scene and as startling a climax as can be packed into a one-act vehicle. The plot is unique, concerned with the working out of an ancient injustice, and is warranted to grip the attention as well as pull at the heart strings.

Any lodge has the talent to stage any of these lodge room dramas; professional actors, or amateur theatrical experience, are unnecessary. All of the five plays are concerned with the fortunes of a small lodge in a small town; the brethren in the audience are "part of the scene" and because the scene is that of a lodge meeting, the actors find themselves in familiar roles and have no difficulty in interpreting the parts.

The four plays previously issued have been successfully staged in hundreds of lodges throughout the country. This fifth vehicle will doubtless have as many "curtain calls" as its forerunners. Copies may be obtained at the cost of mimeographing and handling—sixty cents for one copy, postage paid, or fifty cents per copy in quantity, postage extra. Address The Masonic Service Association, 700 10th Street, N. W., Washington, D. C. Because sold at cost, it is requested that remittance accompany order.

Masters desiring to "set the Craft to Labor," and who want a new, different, unusual and extremely popular Masonic entertainment, should try one of these plays. They are: "The Greatest of These" (one act); "He That Believeth" (two acts); "Greater Love Hath No Man" (three acts); "A Rose Upon the Altar" (two acts and an interlude), and now "Judge Not!" (one act).

CANADA

The annual session of the Supreme Council, 33d., Ancient and Accepted Scottish Rite, for the Dominion of Canada, was held in the city of Halifax, Nova Scotia, on October 3, 4 and 5, 1938.

Monday, October 3, was taken up with committee work, informal meetings and entertainment.

At 10 a.m., on October 4, the Supreme Council was opened in full ceremony by the grand commander, William H. Wardrope, of Hamilton, assisted by the following officers: John A. Roland, lieutenant grand commander; Alex F. C. Foss, grand chancellor and deputy for Quebec; Douglas G. McIlwraith, Deputy for Ontario; James Winfield, Grand Master of Ceremonies and Deputy for Nova Scotia and Prince Edward Island; Jabez Miller, Deputy for Manitoba; Frank Burd, Dep-

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uty for British Columbia; Edward A. Braithwaite, Deputy for Alberta; Stewart C. Burton, Deputy for Saskatchewan; James A. Henderson, acting grand secretary general; Charles Hamilton, grand treasurer general; the Most Reverend Derwyn T. Owen, Episcopal Primate for all Canada and acting grand prior; William J. Major, grand marshal, Walter N. Duff, grand standard bearer, and John A. Dobbie, grand captain of the guard.

Twenty-five of the active members of the Supreme Council were present, five or six being absent on account of illness, among them Brother Walter H. Davis, the grand secretary general, who has long been an influential and able member of the Supreme Council.

Grand Commander Wardrope read an interesting and enlightening allocution, several committees made their reports, and other business was transacted. The reports of the deputies from the several provinces and of the committees occupied most of the session. In the evening of October 4, the 33d was conferred upon eight brethren, who had been elected at the 1937 session to receive that honor.

The meetings continued through Wednesday, October 5th, at the conclusion of which the Supreme Council was closed, to meet again next year at Fort William, Ontario.

At this session 20 brethren were elected to receive the 33d. at the session next year. Three active members were elected, among them George Henry Ross, of Toronto, who was present, and the honor of crowning him was given to Sovereign Grand Commander John H. Cowles, of the Southern Jurisdiction of the United States. The others were Harold T. Malcolmson, of Hamilton, and Charles L. Ellis, of Kentville, and they will be crowned active members later.

The session closed officially with a banquet October 5, with toasts, first to the King, remarks by the chairman, F. W. Thompson, toasts to the Supreme Council for the Northern Masonic Jurisdiction of the United States, proposed by J. B. Dunbar, and responded to by the lieutenant grand commander for the Northern Jurisdiction, John Schofield Wallace, a toast to the Supreme Council of the Southern Masonic Jurisdiction of the United States, proposed by J. E. Rutledge and responded to by its grand commander, and a toast to the Supreme Council of the Dominion of Canada, proposed by H. O. Townsend, and responded to by Sovereign Grand Commander William H. Wardrope.

SIX BROTHERS

A Masonic meeting, long to be remembered in the annals of Royal Arch Masonry of Iowa, took place at the Masonic Temple in Marshalltown of that State September 19, 1938, when six of the Hoppe brothers of Gladbrook—Alvin, Edward, Harold, Henry, Karl, and

William, received the Royal Arch degree in Signet Chapter No. 38.

Presiding officers of all four of the Masonic grand bodies of the State were guests of the chapter. They included Realf Ottesen, of Davenport, grand master of the grand lodge; Clarence T. Jorstad, of Sioux City, grand high priest of the grand chapter, R.A.M.; W. M. Robinson, of Oskaloosa, grand master of the grand council, R.&S.M.; and Emmett E. Cavanaugh, of Fort Dodge, grand commander of Knights Templar. There were also present as guests many of the past grand officers of the York Rite.

The Hoppe brothers, seven in number, have been quite active in the fraternity. Two of them thus far have served as master of Olivet Lodge No. 436, Gladbrook, and one is now master. On November 23, 1937, six of the brothers occupied six stations in that lodge and conferred the Master Mason degree on their seventh brother, Harold.

On St. John's Day, 1938, the seven brothers filled all the stations at a joint meeting of Waterloo Lodge No. 105, and Martin Lodge No. 624 at Waterloo, Iowa, and conferred the Master Mason degree on Mr. Edward Furbish.

ARKANSAS GRAND

LODGE CENTENARY

The Grand Lodge of Arkansas celebrated its 100th anniversary at Little Rock, on November 20, 21, 22, and 23, the celebration opening with religious services at the First Presbyterian Church, at 8 p.m., Sunday.

The morning of November 21 was given to the registration of officers, representatives, delegates and guests. At 2,

following the reception and welcoming of distinguished guests, Past Grand Master Conrad N. Glover, 32d., K.C.C.H., delivered the centennial address: "One Hundred Years of the Grand Lodge of Arkansas."

The centennial banquet was held in the dining room of the Albert Pike Memorial, at 7 p.m., and Charles H. Johnson, 33d., past grand master and grand secretary of the Grand Lodge of New York, delivered the principal address.

At 9 a.m., on November 22, grand lodge was opened in regular business session. At the same hour buses left the Albert Pike Hotel for the accommodation of the distinguished guests and their ladies who desired to visit Hot Springs National Park, Ark., for a day of sight-seeing.

At 5:30 p.m., Fred Stuckey, 32d., grand master of the Grand Lodge of Arkansas gave a dinner for distinguished guests, grand lodge officers, and past grand masters of that grand lodge.

At 7 p.m., the grand orator, C. T. Carpenter, of Marked Tree, Ark., delivered an address in the auditorium of the Albert Pike Memorial Temple. This was followed by a play depicting a Masonic meeting in 1848, on the occasion of the tenth anniversary of the grand lodge. The program included the conferring of the Master Mason degree by a team directed by Grand Lecturer Baker Clark, 32d., K.C.C.H., of Little Rock.

On November 23, at 9 a.m., grand lodge opened for the transaction of further business, including the election of officers at 10 a.m., and stood open until all business of the session was finished.

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IDAHO JOINS MASONIC SERVICE ASSOCIATION

Unanimously and enthusiastically, at its annual communication held September 12 to 16, 1938, the Grand Lodge of Idaho joined The Masonic Service Association. The action came on a resolution presented from the floor, and without the recommendation of the Grand Master, (who, however, was favorable to the action) and a favorable report from the Finance Committee.

It is worthy of note that it was a far western Grand Lodge—Nevada—which headed the procession back to membership in this organization, following its reorganization in 1929, and that now a neighboring far western Grand Lodge, Idaho, makes the total membership of the Association a majority of all American Grand Jurisdictions.

The member Grand Jurisdictions are: Arizona, Connecticut, Delaware, District of Columbia, Idaho, Iowa, Kentucky, Maryland, Massachusetts, Mississippi, Montana, Nevada, New Hampshire, New Jersey, New Mexico, North Carolina, North Dakota, Rhode Island, South Carolina, South Dakota, Texas, Utah, Vermont, Wisconsin and Wyoming—a total of twenty-five.

With wars and rumors of wars afflicting the old world, and the unhappy prospect of the participation, however reluctant, of this country in any major conflict abroad; with memories keen of the helplessness of this nation's Freemasonry to assist its Craftsmen in khaki in the world war, because of no central agency to speak for a united Masonry before the United States government, Grand Lodges are thinking soberly of the need of some central servant of all grand lodges, to do their will should war come—which may the Great Architect forbid! Add to this function of the association, its really inspiring record in fraternal relief in national disasters and its well-known and greatly used program of education, enlightenment and help for the Craft, and the reasons which actuate grand lodges to associate themselves to this fellowship are plain.

SOUND ADVICE

Apropos the attacks on Freemasonry in parts of Europe the Rev. George A. Parkinson, Grand Chaplain of the Provincial Grand Lodge of Surrey, said recently, during a Masonic service at Croydon Parish Church:—"Some of the greatest events in the history of the world and the universe were absolutely silent—and Masonry was silent. Nothing you say in defense or approbation of Masonry can ever do it much good and may do it a great deal of harm. The true defense of Masonry is not by talking it but by living up to it."

All Sorts

A LITTLE HERE, A LITTLE THERE
"Do you mean to tell me," asked the judge, "that you murdered that poor old man for a paltry three dollars?"

"Well, judge, you know how it is. Three bucks here, three bucks there, an' it soon counts up."

MISPLACED EMPHASIS

Policeman (to motorist): Take it easy, can't you see that notice—"Slow Down Here?"

Motorist: Yes, officer, but I thought it was describing your village.

ENEMIES' SORROWS

Could we read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility—*Longfellow*.

The real optimist is the man who never allows the shadows of today's evening to darken the brightness of tomorrow. Each day is a closed book, and the next brings another, beginning a new opportunity.

REVISED TO DATE

"A distinguished professor of Massachusetts, a few years ago, gave this bit of advice to a graduating class: "Marry the boss's daughter and don't bother with the stenographer; if you expect to succeed." A few years have passed, and now he is obliged to revise his opinion. "I was wrong; he should have married the stenographer. She has a job and the boss and his daughter are broke."

TRY THIS ONE

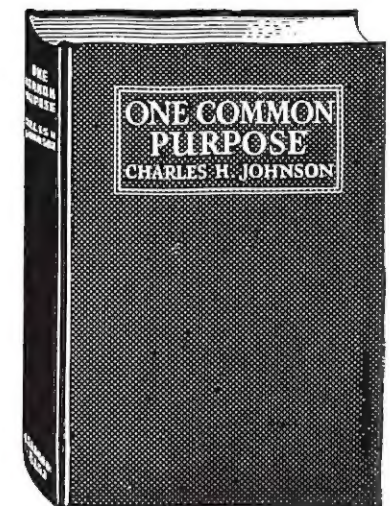
Take your house number and double it. Add 5. Multiply by half a hundred. Then add your age (no cheating!). Add the number of days in a year. Subtract 615. The last two figures will be your age; the others, your house number. Gosh; it works!—*The Masonic Herald*.

NO RESURRECTION SOUGHT

"Ah," said the tea-cup reader, "I see a buried treasure."

"I know," said the other, "but don't start telling me about my husband's first wife."

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To read it is to be given new visions of the power of Masonry to enrich and ennoble the life of the Mason, and to broaden the range of his dreams.
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ACHIEVED

She: "Have any of your boyhood ambitions been realized?"

He: "Yes, when mother used to cut my hair, I often wished I might be bald-headed."

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So what? I'm the son of an American doc.

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Political Speaker—What we need is a working majority, and then—

A Voice—Better reverse it, mister. What we need is a majority working.

ELIZABETHAN ENGLISH

One must admire the frankness of speech in the days of good Queen Bess of England. Witness the delightful clarity of the following communication from Queen to Archbishop:

"To Dr. Cox:

Proud Prelate:

You know what you were before I made you what you are now. If you do not immediately comply with my request I will unfrock you, by God.

Elizabeth."

NO!

Grouch: "I hear that the football coach gets five times as much salary as the Greek prof. Isn't that quite a discrepancy?"

Student: "I dunno. Did you ever hear 40,000 people cheering a Greek recitation?"

HIS WORDS SURVIVE

History Professor: "And when Lord Chesterfield saw that death was near he called his friends around him, and just before he breathed his last, he uttered those immortal words. Who can tell me what those words were?"

Class (in unison): "They satisfy."

CHANGE RECOMMENDED

An Englishman, viewing Ireland for the first time from the vantage points of a jaunting car, had nothing but criticism.

"Shure, and what is it ye don't loike about Oireland?" queried the driver.

"Oh, it's cold and wet, and too quiet."

"Then why don't ye go to hell? Shure it's hot, dry and noisy!"

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